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Meditations
of
Mans Mortalitie;
or,
A way to true blessednesse.
by
Alice Sutcliffe

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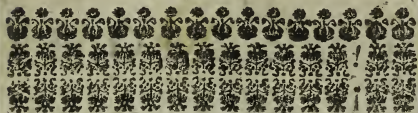
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TO
THE MOST
ILLVSTRIOVS
AND
GRACIOVS
PRINCESSE,
KATHERINE
DVTCHESSE
OF
BUCKINGHAM:
A 3 AND

AND
THE RIGHT
HONOURABLE
AND
VERTVOVS
LADY,
SUSANNA,
COVNTESSE
OF
DENBEIGH
her Sister.

Graci-



Gracious Prin- cesse :



When I read
how the
Gods soo-
ner accep-
ted of a
Handfull of *Franken-
sence* offered by pure
Devotion, then whole
Hecatombes of *Ara-
bian Spices* in *Ofienta-
tion* : I am encouraged,
having duely confide-
red

THE EPISTLE

red Your unlimited
Goodnesse, to present
this my Mite unto
your *Grace*, and your
Honourable *Sister*, For
as you are *Twinnes* in
Virtues, so I have joy-
ned You in my *Devoti-
ons* : Where first, I most
humbly crave of You
to passe a favourable
Censure of my procee-
dings, it beeing, I know
not usuall for a *Woman*
to doe such things :
Yet *ELIHA* sayth,
There is a Spirit in Man,
and the inspiration of the
Almightie giveth them
Vnder-

DEDICATORIE.

Vnderstanding. And it
is sayd againe: *Out of*
the mouthes of Babes and
Sucklings, thou shalt per-
fect Praise. I am assu-
red, I shall meet with
mocking *Ishmaels*, that
will carpe at *Goodnesse*;
wherefore, I runne to
Your selves for *refuge*;
humbly craving to bee
assisted by your *Graci-*
ousnesse, which will ap-
peare as the Splendant
Sunne to disperse those
Mists. I have chosen a
subiect not altogether
Pleasing; but my ayme
is,

THE EPISTLE

is, that it may prove *Profitable*, having observed in this short course of my Pilgrimage, how apt *Man* is, not to thinke of his *Mortalitie*, which stealeth upon him as a *Thiefe in the night*: Experience teacheth mee, that there is no *Action* wisely undertaken, whereof the *End* is not fore-casted, in the first place, howsoever it bee last put in execution; I have ever accompted *Ingratitude*, to be like

DEDICATORIE.

a *Beast*, who having received *benefites*, thinkes not of any *acknowledgements*. Owing therefore, a due Debt of *Thankfulnessse* for Your unexpressable undeserved *Favours*, and being no wayes able to cause the desires of my Heart to appeare *worthy*-your *Acceptances*, I have made choyse of this, as being perswaded thereto, by that truely Noble vertuousnes which hath evidently appeared in You, to the strengthening

THE EPISTLE

ning of *Goodnesse*, that
heere it may find *admit-
tance*, which otherwise
might want *Entertainement*;
and for that you
have beene more then
a *Mother* to mee, I ha-
ving onely from her re-
ceived life, but next
under God from your
Grace, & your honora-
ble *Sister* the being both
of mee and mine. By
which as there is none
greater then your *Selfe*,
to whom in duty I am
bound, so there is not
any to whom I wish
greater Prosperity both
for

DEDICATORIE.



AN
ACCROSTIQUE,

Upon the Renowned

Name of the most vertuous
Princesse, KATHERINE
Duchesse of Buc-
kingham.

(***)

K Now

K Now you this Princeſſe, Bv c-
 KINGHAM's Chaſt Dutcheſſe?
A Ske aged Time with his worm-
 eaten Crutches,
T O find amongst the numbers of
 his Role
H Er Paralell, of ſuch a Heavenly
 moule,
E Xcelling ſo i'th' beauties of the
 Soule:
R ich in all Treasures, that to Vir-
 tue tend:
I N Faith, Hope, Charity; the bleſ-
 ſed's end.
N Or is there ought, that lives in
 Woman kinde:
E Xceeding the rare promiſſe of
 her Minde.

Borne of High blood, from RY-
LANDS Family :
VNited to a Duke of Royall
state.

CVrs'd bee the time, more curs'd
his cruelty

Kill'd him ; and reav'd this Turtle
of her mate,

IN pearlesse of woe, we still lament
that fate:

NOr shall his memorie e're out of
date.

GOe on then Gracious Princeffe,
grac't by Fame,

HONOUR shall still, attend your no-
ble Name :

AND as your Goodnesse hath a-
bounded, so

MAY Heaven the greatest good
on You bestow.



AN

A CCROSTIQUE,

Vpon the Name of the Right
Honourable, and truly vertuous
Lady; *SVS ANNA*, Countesse
of *Denbeigh*.

SEe heere a Lady, blessed in her birth,
VNto whose Greatnesse, Goodnes
ioyn'd is still:
SVSA NNA ne're so famous was
on Earth
AS is this Lady, lead by vertuous
will,
NOthing so sweete to her, as hea-
venly mirth,
NO Musike sounds like *Haleluiah*
full,
A Happy Soule, which those de-
lights doth fill.
Daigne

DAigne then to view these lines,
where truely I
EXpresse but truth, not vsing Flat-
tery:

NO Fallaces within my mouth
once lurkes,
BUt hates all those, that use dissem-
bling workes.

EVer as your Goodnesse merits, so
I moue you to
speake I

IAm your Seruant, bound untill I
dye:

Give leave, then gracious Lady, to
I finde,

HEaue hath indu'd you with a
vertuous minde.

MOUNT GOMERY, my Cælique
Muse doth mount

ON Cherubs wing, from this
low Orbe to heaven,

Vertue is here exprest, vices
account;

NOr is't a Tale, or Fable that is
given

TRuth never is asham'd to shew
it's face:

Great man and good, but
alwayes loves the light,

O May it then, find an accepted
Grace

More cause a woman, did the
same indite,

Even then as DEBORAH'S,
sweet tuned song,

Ring

R Vng out her sacred Peale, in
holy Writ:

O So, I pray my heart, my pen,
my tongue,

Y Ea all my faculties, may
follow it:

Your Lordships

Devoted Servant,

Alice Sutcliffe.

TO
Mrs. Alice Sutcliffe, on
her divine Medita-
tions.

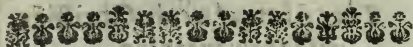
When I had read
your holy Meditatiōs,
And in them view'd
th' uncertainty of Life,
The motives, and true Spurres
to all good Nations.
The Peace of Conscience,
and the Godly's strife,
The Danger of delaying
to Repent,
And the deceit of pleasures,
by Consent.

The

The cōfort of weake Christiā,
with their warning,
From fearefull back-slides;
And the debt we'are in,
To follow Goodnesse,
by our owne discerning
Our great reward,
th' æternall Crown to win.
I sayd, who' had supp'd so deepe
of this sweet Chalice,
Must CELIA bee,
the Anagram of ALICE.

Ben. Ionsen.

Is your love Vpon



Vpon the Religious Meditations of Mrs. ALICE
SVTCLIFFE.

TO THE READER.

Would'st thou
(fraile Reader) thy
true Nature see?

Behold this Glasse
of thy Mortality.

Digest the precepts
of this pious Booke,

Thou canst not in
a nobler Mirrour looke.

Though sad it seeme,

and may loose mirth destroy,
That

That is not sad
which leades to perfect ioy.
Thanke her faire Soule
whose meditation makes
Thee see thy frailtie;
nor disdaine to take
That knowledge, which
a Womans skill can bring.
All are not Syren-notes
that women sing.
How true that Sexe can write,
how grave, how well,
Let all the Muses,
and the Graces tell.

THO: MAY.

TO MR. IOHN SVTCLIFFE
Esq. upon the receipt of this
Booke written by his Wife.

SIr, I receiv'd your Booke
with acceptation,
And, thus returne
a due congratulation,
For that good Fortune,
which hath blest your life
By making you
the *Spouse* of such a *Wife*.
Although I neuer saw her,
yet I see,
The *Fruit*, and by the *Fruit*
I judge the *Tree*.
My Praise addes nothing to it:
That which is
Well done, can praise it selfe;
and so may this. (me,
To be a woman, 'tis enough with
To merit praise;
For I can never be So

So much their *Friend*,
as they have heretofore
Deserv'd; although
they merited no more.
When, therefore
to their *Woman-hood* I finde
The love of sacred
Piety conioyn'd;
Me thinks I have
my duty much forgot;
Vnlesse I praise
(although I know them not)
But, when to *Woman-hood*
and good *Affections*,
Those rare *Abilities*,
and those *Perfections*,
Vnited are,
to which our *Sexe* aspire,
Then, forc'd I am
to *Love*, and to *admire*.
I am not of their mind,
who if they see,

Some

Some *Female-Studies*

fairly ripened be,
(With Masculine successe)
doe peevisly,

Their worths due honour
unto them deny,

By overstrictly
censuring the same ;

Or doubting whether
from themselves it came,

For, well I know,

Dame *Pallas* and the *Muses*,

Into that *Sexe*,

their faculties infuses,

As freely as to *Men* ;

and they that know,

How to improve their *Gift*,
shall find it so.

Then ioy in your good Lot,
and praises due

To *Him* ascribe, that thus
hath honor'd you.

Geo. Withers.

Vpon the Meditations of Mrs.
ALICE SVTCLIFFE.

I Have no Muse my owne,
but what I see
Worthy of praise,
that is a Muse to me.
Divinity (the highest theame)
will find
No fitter subiect
then an humble mind,
And as in scorne of them
that are more fit
By Instruments lesse notable
expresseth it.
Almes and Devotion,
Zeale and Charity.
Might for thy Sexe
beseeming Scripture be,
But when thou speak'st
of death, and that iust doome
Which

Which shall on all
conditions, ages, come,
And thence descending
to Philosophie,
Teachest weake Nature
how to learne to dye :
It seemes to me
above thy Sex and State,
Some heavenly sparke
doth thee Illuminate.
Live still a praise,
but no example to
Others, to hope,
as thou hast done, to doe.
Live still thy sexes honour,
and when Death
(With whō thou art acquainted)
stoppes thy breath
Fame to Posteritie
shall make thee shine
And adde thy Name
vnto the Muses nine.

PET : HEYWOOD.



AN
ENCOMIUM

*upon the Authoress
and Booke.*

Great Ladies that to vertue
are inclin'd,
See here the pious practice
of a wife,
Expressed by the beanties
of the Mind,
And now set forth
in Pictures of the life,
Wherein

Wherein matter and forme
are both at strife
Who shall be Master :
but i'th end hands shooke,
For that they have
a Mistresse to theyr Booke.

Whose Language I must needs
(in truth) admire,
And how such Elegance
should from her spring :
Vntill I thinke of Zeale
(that Calique fire)

Which might transport her soule,
by Cherubs wing
In Prose or Numbers,
piously to sing
Precepts of Praise,
worthy your approbation ;
For

For she is Rara Avis
in our Nation.

And though her youth,
gives her no SYBILS name
Nor doth she Prophecie,
as they of old :
Yet she's indu'd
with the most sacred flame
Of Poesie Divine ;
and doth unfold
Nought but the truth,
and therefore may be bold.
Whose holy paines,
and study here exprest,
Shall Register her name
amongst the blest.

VRANIA,
is her most heavenly Muse.
Which

Which flyeth upwards,
where her minde is placed.
She sings such Songs,
as DEBORAH did use.
When she, and BARUCH
had their foes abased;
For which, with Lawrell
shee may well be graced.
And stil'd the Paragon,
of these our Times;
In her sweet Prose,
and true composed Rimes.

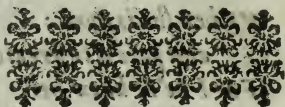
But thinke not Ladies
that I doe contrive,
Numbers to mend
ought that is done amisse;
Or that I meane,
to keepe her name alive

When

When she is gone :
and pass'd to greater blisse,
For I ne're knew her,
when I framed this.
Onely I read her lines,
which forc't me praise
The Picture of her minde,
with this course bayes.

FRA:LENTON

THE



THE
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MEDL.

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MEDITATIONS
OF MANS
Mortality.

I.

*Wherein the uncertainty
of Mans life is expres-
sed, and of the feare-
full end of the Wicked.*



When I behold
the Heavens
& the earth,
the worke-
manship of
the Almighty, and see in
it all Creatures both for
B com-

Psalm 8.

commodity and pleasure,
which as a store-house, pre-
ferue all things for the be-
hoofe and benefit of Man:
I cannot but vse to my
selfe, the saying of the
Prophet D A V I D; Lord!
what is Man, that thou
shouldest thinke on him;
or the Sonne of man, that
thou shouldest be mindfull
of him, thou hast made
him but a little lower then
the Angels; thou hast
crowned him with honour
and worship; by reason of
which, I thinke him to be
onely happy, and a God vp-
on earth; and that there is
no blessednes beyond this:
but looking into him with
more deliberation, I find
his

his breath is in his nostrils,
and that hee is as the Beast
that perisheth; I find his
life to be but a span, and
the perpetuity of his Hap-
pinesse, no better then a
Flower, which flourish-
eth to day, and to morrow
is cut downe and wither-
eth; and that his habita-
tion is but a Pilgrimage,
hee hath no certaine abi-
ding, I perceiue there is
no building of Taberna-
cles heere, this is no place
of rest. I remember the
Foole, that sayd to his
soule, There was much laid
vp for many yeares, but
that night his soule was
taken from him, and how
that after Death hee must

*Eccles. 3.**Luke, 12.*

give an account of his Stewardship, for they are not his, but lent him of the Lord ; neyther to abuse through excesse, nor niggardice, but to put them foorth to the best vse, and to the glory of him who is the giver of all good things.

For it is true, that a Philosopher sayth ; Hee that seeketh for true Happines in this world, followeth a shaddow, which when hee thinketh hee is surest of, vanissheth and is nothing ; and the Apostle P A V L sayth ; If in this life wee were onely happie, wee were of all men most miserable.

Seeing

Seeing then it is so, That *Iob. 14.*
man which is borne of a
woman hath but a short
time to liue, and that few
and euill are the dayes of
his Pilgrimage, pointed
out but to Threescore and
tenne, and if Nature be-
friend him so farre, as to
affoord him life till Foure
score, yet is it so full of
infirmities, that it becomes
a burthento him, Life be-
ing a brittle and miserable
fetter, which chaineth the
pure and everlasting soule,
to the vile, sinfull, and cor-
ruptible body.

Yet where is hee, that
takes the Wise mans
counsell, To remember his
Creator, in the dayes of
his

Eccles. 12.

his Youth, before the evill day comes, and the time approach, in the which, he shall say; I have no pleasure in them; for if a man live many yeares and rejoyce in them all, yet let him remember the dayes of Darknes, for they are many; the Sun sets and riseth againe; but thou alas, when thy glasse is run, and the short gleame of thy Summers Sun is spent, shall never returne againe. How soone alas, is thy span grasped, thy minute wasted, thy flower dead, thy vapor of life gone; without thought, without dread, eyther of sinnes past, or accompts to come? Where

Where is there one, that
lookes into the estate
of his Soule, with a seri-
ous eye; that examines his
conscience, unvayleth his
heart, and considereth his
wayes, and how that he is
every day of his life, a dayes
journey nearer his end, and
nothing is wanting for the
expiration thereof; but the
stroke of death, which com-
meth in a moment; and
then thou art gone, ey-
ther to unexpressible end-
lesse Ioyes, or caselesse and
endlesse miseries. For no
sooner art thou borne to
possesse this World; but
death issueth forth incon-
tinently out of his Sepul-
cher, to finde thy life; ney-
ther

ther doth he alwayes send his harbinger before, to acquaint thee with his coming, but many times entreth unexpected, unlooked for ; and yet dar'st thou rest in security ; me thinkes it should make thee tremble, were not thy conscience scared ; to think of the divinenesse of that Iustice, before whom, thou art to stand, being in the day of his Wrath, and at the barre of his Iudgment : canst thou thinke then, to bee able to indure his angry eye, whose sight will pierce to the very centure of thy heart and soule, and rip up every festered corner of thy conscience?

ence? O then! bethinke thy selfe in time, before that gloomy day comes, that day of Cloudes and thicke darkenesse, that day of desolation and confusion approach; when all the Inhabitants of the Earth shall mourne and lament, and all faces shall gather blacknesse. Because, the *Joel. 2.* time of their Iudgement is come; alas! with what a fearefull hart and weeping eyes, and sorrowfull countenance, & trébling loynes, wilt thou at that last and great assize looke upon CHRIST IESVS, when he shall most gloriously appeare, with innumerable Angels in flaming fire, to
B 5 render

render vengeance on them that know him not? What a cold dampe will seaze upon thy soule, when thou shalt behold him, whom thou hast all thy life long, reiected in his ordinances, despised in his members, and neglected in his love: what horror and terror of spirit will possesse thee; how wilt thou cry to the Rockes and Mountaines to fall upon thee, and cover thee from the fiercenes of his Wrath; when thou shalt behold, the Heavens burning, the Elements melting, the Earth trembling, the Sea roaring, the Sunne turne into darknes, and the Moone into bloud:
how

how will thy numberlesse
finnes in hideous formes
appeare before thee, every
one of them bearing the
Ensignes of Gods heavie
displeasure, dipped in a
bloudy coloured dye; and
crying out, for vengeance
against thee: alas! if thy
faultring tongue should go
about to faine some see-
ming shew of a colourable
excuse, how soone would
it be stopped, all thy acti-
ons both for thoughts,
words, and deeds, being
registred in a booke, and
kept within the Court of
Heaven. Oh remember!
how terrible his voyce was
when he gave his Law to
his chosen people, and thin-
kest

keest thou, it will bee lesse terrible, when he shall demand an account of that Law, which thou hast so many times carelessly broken. Oh then, whither will his wrath cary thee, whither will the blast of his breath hurry thee; it was thy sins that inflamed his wrath, & his wrath will inflame that fire which will never goe out: Oh then alas, whil'st thou hast time, become thy own friend, looke into thy selfe, and by a serious examination, prove the Pilot of thy owne Ship, which now lyeth floating on the Seas of this troublesome World, ballanc'd onely with cares, and disquieting pleasures of this life, and
how

how thou saylest with a full course, towards the haven of endlesse Happines ; yet one blast of unprepared death will turne thy sayles, and plunge thee irrecoverably into that bottomlesse Gulfe , where one houres torment, will infinitely exceed all the pleasures thy whole life contained : and wilt thou now standing upon the very brim of Hell , melt in thy delights : Alas, slippery is thy footing, and thy hold but by the thread of life, which stretched to the length, soone crackes : yet how triflingly spendest thou thy pretious time, tying out thy spirits, and robbing thine eyes of their beloved

beloved sleepe , for those things, to the which, the time will come, that the very remembrance of them will be bitter , and to the which, thou must bid an everlasting farewell.

Yet not considering these things ? how many are there, that only spend their time in jollity, and sodainly goe downe to the Grave; they cry to themselves; Peace, peace, when sodaine Destruction overtakes them, not once thinking of IEREMIA's lamentation for *Jerusalem*; wherein hee complaines, That shee remembred not her last end.

Would they but consider,

der, that as the Tree falleth so it lyeth; and as Death leaves them, so shall Iudgement finde them; they would not draw Iniquity with cords of vanity, nor sinne as with cartropes; did they thinke upon the reward of Sinne; did they consider how full of griefe and misery, how short and transitorious this present life is, and the vaine Pleasures thereof: how on every side, theyr enemies compasse them, and that Death lyeth in wayte against them, every where catching them suddenly and unawares. Did that saying often sound in theyr eares, *Arise and come*

Mal. i.

2. King. 18

come to Judgement, they would not deferre their Repentance to their last end, or their old-age; when it cannot be sayd, that they leave Sin, but sinne them. Shall they offer to the Diuell, the World, and their owne flesh, the flower and strength of theyr yeares, and serve God with the lees and dregs: when the Prophet MALACHY complained of the peoples evill Offerings, hee sayd; Offer it now unto thy Governour, will hee be pleased with thee, or accept thy person: and can they thinke, this great GOD will bee pleased with them. If RABSHU-

CHA

of mans Mortality.

CHA and HOLOFERNES,
but Messengers for theyr
Lords, tooke it so ill; that
the Iewes came not forth
to make theyr peace with
them, that they threatned
nothing should pacifie
their furie, but theyr De-
struction: How much
more, shall this King of
Kings, and Lord of Lords,
whose wrath is so kindled
for theyr wickednesse,
condemne them into ut-
ter Darknesse, where shall
bee wayling and gnashing
of teeth, (for no dead car-
rion so lothsomly stinketh
in the nostrils of an earth-
ly man, as doth the wic-
ked, abominable unre-
pentant man, in the pre-
sence

Judith. 5.

sence of God;) yet not considering this, they goe on in a carelesse security, heaping one sinne upon another, till the burthen become unsupportable, and the vials of Gods wrath ready to bee powred on them, not once calling them, to theyr remembrance; or if they doe, it is so farre from Contrition, that it is rather a delight to them, often glorying in the often cōmittings thereof; they neyther thinking of theyr account, nor their end, wherein yet they might haue some happines; if death were the dissolving both of their body & soule.

For being rid of their
bodies,

bodies, they should also be
rid of theyr Soules and
Sinnes : But forasmuch,
as it is evident, that the
Soule is immortall, there
is left no comfort for
the wicked to trust in.
Therefore, let such remem-
ber Esau, Who hauing
once rejected the Blessing,
could not after obtayne it,
though he sought it with
teares; when it is too late,
with the five Foolish Vir-
gins, they may cry; Lord,
Lord, open to vs; but the
gates of Mercy will bee
shut, and it will be answer-
ed, *I know you not.*

Gen. 27.

Math. 25

Then woe bee to the
sinfull wicked men, that
haue not power to turne
from

from the filthy workes of this sinfull and wretched World, that hindereth them from the blisfull state, and keepeth backe theyr Soules from the presence of God: For when Gods Serjeant Death, shall arrest them, and they shall bee summon'd to appeare before the Tribunall of the Almighty, with what terrible feare will that Soule be shaken and finitten, and with how many speares of a piercing Conscience; is hee gored and thrust through; he will then begin to thinke of the time past, present, and that to come: The time past, he may behold with astonishment

nishment, to perceiue how fast it fled, and the multitude of sinnes therein committed; the which were accounted pleasures, but are now terrors, for every one of which, he must answere; for as saith a Philosopher: An accusing Conscience is the secret, & most terrible thing that can bee, at the approaching and coming of Death, and infinit & vnspeakable are the feares and griefes it will bring with it; for then hee will grieve, that the time of Repentance hath beene so ill & lewdly past; he seeth the diuine Comandements which he hath contemned; he is afflicted,
because

because he seeth the inevitable houre approach, of rendring an account, & of the divine just vengeance; he would tarry still, but he is constrained to depart; he would recover that is past, but time is not granted: if he looke behind him, he seeth the course and race of his whole life led, as a moment of time; if he looke before, he beholdeth the infinit space of Eternity which expecteth him, he sorroweth and sobbeth, because he hath lost the joy of euerlasting Eternity, which hee might haue obtained in so short a time; hee tormenteth himselfe, because he
hath

hath lost the ineffable
sweetnesse of perpetuall
delight, for one sensuall,
carnall, and momentany
pleasure; he blusheth, con-
sidering, that for that sub-
stance which is Wormes-
meat, he hath dispised
that which Angels prize
so highly; and weighing
the glory of those immor-
tall riches, hee is confoun-
ded, that he hath changed
them for the basenesse and
vildenesse of Temporall
things; but when he cast-
eth his eyes upon things
below, and seeth the darke
and obscure valley of this
world, and beholdeth a-
bove it, the shining bright-
nesse of eternall Light,
then

then he confesseth, that all that he loved in this world, was blackenight and ugly darknesse.

To behold the time present, is as ill; for there hee can finde nothing, but weakenesse and paines; his friends eyther mourning by him, or else not able to stay with him, to see his torments, which in this life, God hath begun to let him taste; having painefull Limbes, darke Eyes, a faltering Tongue, hard browes, short breath, and a panting heart, hasting to appeare before God, whō he must behold; not as his Father, but a most feirce Iudge, whose pure eyes beheld

beheld all his actions, and
that through all his life
saw nothing but wicked-
nesse, no sorrowing teares
to wash away those pollu-
tions; and therefore that
leporous life must receiue
a heauie condemnation:
there will not be any to
speake for him, neyther
will he be able to answere
one word for a thousand;
all those pleasures now
stand up to accuse him, and
his owne Conscience giues
in evidence against him,
saying to himselfe the
words of SALOMON; How
haue I hated instruction,
and my heart despised re-
prooffe, and I haue not o-
beyed the voyce of my tea-
chers,

Pro. 5.

chers, nor enclined mine
care to them that instruct-
ed me; woe is me poore
wretch, into what a labo-
rinth haue my finnes led
me, how suddenly, and
thinking nothing lesse,
hath this houre intrapped
me, how hath it rushed vp-
on me, I never dreamed
of it; what doe now my
Honours profit me, what
doe now all my Dignities
helpe me, what doe all my
friends for me, what profit
doe now my seruants
bring mee, what fruit doe
I now reape of all my rich-
es and goods which I was
wont to possesse; for now
a small piece of ground of
seaven foot will containe
me,

me, and I must be content
with a dwelling in a nar-
row Coffin, and with a
lodging in a poore Win-
ding sheet; my riches, shall
remaine here behind mee,
which I scraped together
with so great toyle, and
sweating, others shall en-
joy them, and shall spend
them on theyr pleasures,
onely my finnes, which I
haue committed in gathe-
ring them, wayte upon me,
that I may suffer deserved
punishment for them;
what can I make now of
all my Pleasures and De-
lights, seeing they are all
over past; onely theyr
dregges are my Potion,
which are scruples and
bytings

bytings of Conscience,
 which like Thornes doe
 pierce me, and runne
 thorough my miserable
 heart.
 In what taking is this
 poore Soule; if time were
 now againe, with what
 an austere kinde of life
 would hee passe it, how
 would hee shun all those
 alluring Syrens, & fower
 fautes findes he for his
 sweetes, and for a minute
 of Pleasures, must possesse
 a world of Woes; inay,
 woes without end, soone
 ended those delights, & en-
 lesse are those miseries.
 O thou wretched man
 thou that didst chuse ra-
 ther to sit by the Fleish
 pots

pots of *Egypt*, then by
induring a little wearisome
travailes, to enter into the
promised Land, which floweth
with Milk and Honey; See! O
see now, what a long chayne
of Miseries, those thy short
Pleasures have wrought thee.
O thou foolish and sencelesse!
hadst thou no respect to the
death of **CHRIST**, who dyed to
redeeme thee, but that by
thy sinnes, thou must anew
Crucifie him, and make his
Wounds to bleed afresh?
Thou hast againe, nayled him
to the Crosse by thy pollutions:
thou hast againe, pierc'd his
side, not with one, but many
speares

speakes of Blasphemy, and as it were piece-meale, tearing him from Heaven I thou hast grinded him, by thy oppressions, which thou didst to maintaine thy superfluous delights.

It was his love, that caused him to undergoe his Fathers wrath, for thy sake; but what one sinne, hast thou left for his? Canst thou say, and that truly, that thou hast spared one dish from thy Belly, to feed his hungry Members; or one Garment from thy excessive apparell, to cloth the naked; or one houres sleepe, to meditate on his miseries: a poore requitall of such infinite Love!

Was

Was CHRIST stretched
on the Crosse, and couldest
thou recount it nothing to
stretch thy selfe vpon thy
downy Beds of sinne?
Did CHRIST suck downe
Vineger and Gall for thee,
and couldest thou without
pricke of Conscience, sur-
feit with overflowne
Boles? Was CHRIST
crowned with Thornes,
and couldest thou crowne
thy selfe with ease and
pleasure? Then now be-
hold, (O thou rich Glut-
ton!) thou, who wouldest
never cast up thine eyes to
behold the true happines,
till it was too late, and
consider what the allure-
ments of the Flesh now

profit you, which you then so much delighted in? What is become of your Riches? where are your Honours? where are your Treasures? where are your Delights? where are your Ioyes; the seaven yeares of Plenty are past, and other seaven yeares of Dearth and scarcity are come, which have devoured up all your Plenty, no memory or footsteps being left of it. As it is in Iob, Drought and heate, consume the Snow waters; so doth the Grave, those that have Sinned; your Glory is now perished, and your Felicity is drowned in the sea of Sorrowes, not only

Iob. 24.

ly your delights have not profited you, which you injoyed in this World; but they shall bee the causes of greater Torments: witness the Glutton in the Gospell, who fared deliciously every day, being in Hell; was not that member his Tongue, most tormented, which gave him the greatest delight in Sin.

Nay, speedily and unexpected, this horror rusheth upon them; for, as everlasting Felicity, doth quickly follow the Godly, in the short race of theyr Misery; so everlasting Misery, quickly followeth the ungodly, in the short race of theyr worldly Felicity.

It were better therefore, for a man to live poorely, being assured of the blisse of Heaven, then to be deprived thereof, though during life hee possesse all worldly riches; for intolerable, are the burthens they bring with them, seeing that the Scripture sayth; Where much is given, much is againe required: besides, the memory of the ungodly shall perish, as saith Iob; The pitifull man, shall forget him, the Worme shall feelee his sweetnesse, he shall bee no more remembred, and the Wicked shall bee broken like a Tree.

Iob, 24.

II.

*Motives and Induce-
ments to true Godli-
nesse.*

HAVING already
spoken of the un-
stability of Mans
life, & the wret-
ched estate the Wicked is
in, at the houre of his
Death; I will now also set
downe, some Motives for
incouragements to true
Godlinesse, wberin it shall
easily bee discerned, that
Godlinesse excelleth Wic-
kednesse, as farre as Light
excelleth Darknesse; It is
a thing, both usuall and la-
menta-

mentable, to see how men
goe on in wickednesse, and
can neyther bee drawne, to
thinke of theyr end by the
dayly examples of Morta-
lity; nor wonne to re-
member, the infinitnesse of
Gods Love by their dayly
preservations; they call
not once to theyr reinem-
brance, the saying of the
Apostle **PAYL**, wherein
hee admonisheth them, to
worke out theyr Salvation
with feare and trembling;
by which, hee depriveth
them of all kind of securi-
ty; and the Prophet **I E-
REMIAS** cryeth unto
them and sayth; O earth!
earth! earth! I heare the
Word of the Lord.

Jerem. 22.

Shew-

Shewing thereby, that howsoever they esteeme of themselves, yet, they are but dust; whose glory is but for a moment, and all theyr Pleasures, but *Deceptio visus*; For that there is no Peace (saith the Lord) of the Wicked.

Esa. 48.

Wherefore, consider this yee that forget GOD, least he teare you in pieces, and there bee none to deliver you; feare this God, for he is iust; love this God, for hee is Mercifull; stand in awe and Sinne not, commune with your hearts, consider your wayes, make your Peace with him, seeke the Lord, whilest he may bee found; If his wrath

Psal. 14.

Psal. 2.

wrath be kindled, yea but a little, blessed are all those that puts theyr trust in him.

Ezech. 18. O taste, and see ! how good GOD is, he is a God of Mercies, and delights not in the Death of a Sinner, as hee sayth; Have I any pleasure at all, that the Wicked should dye, sayth the Lord; and not that hee should returne from his wayes and live: hee will bee found of them that seeke him, hee hath ingaged his word for it, and againe he saith; Those that come to mee, I will not cast away; nay, hee calleth with aboundance of love: Come unto mee, all yee that

Matth. 11.

that are wearie and heaue
laden with the burthen of
your finnes, and I will ease
you; hee is that good Sa-
maritaine, he may powre
in Wine to make those
wounds of your Sinnes to
smart, but hee will againe
refresh you with the oyle
of his Mercies: O then
prostrate thy selfe at his
feete, creepe under
the wing of his compassi-
on; for he is slow to wrath,
and of much mercy, and re-
penteth him of the euill: a-
las! it was thy weakenesse
that made thee sinfull, and
thy sins haue made thee mi-
serable, & thy miserie must
now sue to his mercie; if
thy misery were without
sinne,

1 cel. 2.

Math. 15.

sinne, then thou mightest
pleade before his Iustice,
and his Iustice would re-
leeue thee; but for that it
proceedeth from sinne, ap-
proach the barre of his
mercy, and thou shalt finde
the lustre thereof, to
shine through all his
workes; remember Christs
owne words were: I am
not sent, but to the lost
sheepe of the house of Is-
rael; what, though with
the woman in the Gospel,
he call thee dogge, wilt
thou therefore leaue off thy
fute; consider, that the ten-
der mother many times for
faults committed by her
childe, hideth her louing
countenance and as it were
alto-

altogether reiecteth it, not
for any hatred she beareth
to the childe, but thereby
to indere the obtaining of
his favour, and to cause the
greater feare of offending;
if then, thou seasing thy
fute goeth without mercy,
whome wilt thou accuse:
Christ sayd to *Ierusalem*,
Thy destruction is of thy
selfe, O *Ierusalem*! but in
me, is thy saluation. Christ
came not, to call the righte-
ous, but sinners to repen-
tance.

Hee is infinitely good,
and hurteth no man, vnlesse
the blame be in himselfe,
through his owne default;
for, as the Sunne beame, is
cleare and comfortable in
it

it self, and so is it to the eye that is sound, yet to a sore eye, it is very grievous, not through any default in the sunne, but by the diseased disposition of the eye; so albeit, he in himselfe, be perfectly good, and doth nothing but good; yet to an vnrepentant sinner he is grievous and terrible, but if he returne to him by unfained repentance, he soone inclineth to mercy; as is evident in that woman, whom Christ so called; upon her humiliation and acknowledging herselfe to be no better, she receiveth this gracious answer; Be it vnto the euen as thou wilt; and againe, in the *Niuites;*

nivites; though his decree
 was gone out against them,
 that yet forty dayes, and
 Ninevie should be destroy-
 ed, upon their unfained re-
 pentance, he also repented
 of that euill, and with a-
 boundance of mercy revo-
 ked that sentence; For the
 eyes of the Lord, beholds
 all the earth, to strengthen
 them, that with a perfect
 heart beleeve, and hope in
 him; and againe, it is sayd;
 O how good is the Lord
 unto them, that put theyr
 trust in him, and to the
 Soule that seeketh after
 him; never was there any
 forsaken, that putt theyr
 trust in him: and though
 the hand of your Faith, be
 not

Jonah. 3

2 Chron. 16

Lam. 3

Gen. 32.

Math. 12.

not strong enough to lay
fast hold on him, as I A-
c o b did, who sayd; I will
not let thee goe, unlesse
thou bleſſe mee; yet, if hee
perceiue thee creeping af-
ter him, hee will imbrace
thee, for hee hath sayd;
The bruised Reede, I will
not breake, and the smoa-
king Flaxe, I will not
quench; that is, hee will
not reiect the desires of
the heart, though in weake
measure, if untyned, and
what he hath promised, is
Truth.

Hee loveth not, as man
loveth; for they in prospe-
rity will regard vs, but if
Afflictions or wants come,
they regard us not; but

so farre is our good God
from this, that his belo-
ved Sonne CHRIST I-
SVS, tooke our ihape up-
on him, suffering Hunger,
Cold, Nakednesse, Con-
tempt, and Scornings; for
his owne mouth testified,
That the Foxes had Holes,
and the Birds of the Ayre
had Nests, but the Spaine
of Man, had not whereon
to lay his head; showing
thereby to us, how farre
hee was from contemning
our Povertie, or refusing
us for our wants; let us
therefore, flie to this God,
who will not fayle us nor
forsake us: let us cast our
care upon him, for hee
careth for us, and let us first
seeke

Seek the Kingdome of heaven, and the righteousness thereof, and all things else shall be ministred unto us.

How many haue bene knowne, which have gayned to themselves, Riches, or Honours, by unlawfull meanes, that have prospered, but if for a time they have seemed to doe well, their Posteritie have come to ruine, and theyr owne ill-gathered treasure, like a dilating Gangrene, hath rotted theyr owne memory, and consumed every part of theyr heyres possession; seeming as it were, a Curse and doome, intayled with the land upon the
suc-

successour, and so proveth,
not a Blessing, but the
bane of him that Injoy-
ed it.

They may for a time,
flourish like a Bay Tree,
but suddainely they fade
and their place is no
where to bee found. Oh
therefore ! that they
would consider, what
great evils, and how ma-
ny inconveniences, this
small prosperity bringeth
with it, they should find
this love of Riches, more
to afflict, by desire, then to
delight, by use : for it in-
wrappeth the Soule, in di-
vers temptatiōs, & bindeth
it in insatiable cares, it allureth
it with sundry delights,

provoketh it to sinne, and
disturbeth the quiet, no
lesse of the body then of
the Soule, and that which
is greater; Riches are ne-
ver gotten, without trou-
bles, nor possessed, with-
out care, nor lost, without
griefe; but that which is
worst, they are seldome
gathered, without sinne
and offence to GOD?
Why then, should man bee
so greedy of this Worlds
pelfe, life beeing so short,
and death following at our
heeles? What neede is
there of so great Provision,
for so short a Iourney?
What would man doe
with so great Riches; es-
pecially, seeing that the
lesse

lesse he hath, the more lightly and freely hee may walke, and when hee shall come to the end of his Pilgrimage, if he be poore, his estate shall not be worser then rich mens, who are loden with much gold; the Grave shall both alike containe them, as sayth I o b ; The small and great are there, and the Servant is free from his Master.

Iob. 31

Nay, it is better with the poore, then with the rich ; for they shall feelee lesse grieve in parting with this trash and pelfe of the World, and a smaller account is to be rendred before G o d ; whereas on the other side, Rich men

D

leaves

Eccles 5

Psalme. 7

leaves theyr Mountaines of
Gold, with great grieve of
heart, which they adored
as **G O D**; neyther are
they, without exceeding
gerat hazard and danger,
in rendring an accompt
for them: Besides, as hee
came forth of his Mothers
Wombe, so naked shall
he returne, to goe as hee
came; and shall take no-
thing of his labour which
he may carry away in his
hand. Therefore a little
that a Righteous man hath,
is better then the Riches
of many wicked. I have
seene sayth **DAVID**, in the
same Psalme; The wicked
in great power, and sprea-
ding himselfe like a greene

Bay

Bay tree, yet hee passed a-
way, and loe hee was not;
I sought him but hee could
not bee found, the trans-
gressours shall be destroyed
together, the end of the
Wicked shall bee cut off;
but marke the upright
man, and behold the Iust,
for the end of that man is
Peace.

Thrice blessed then is
that man, that feareth
God, and they whose God
the Lord is, and he that
sets his feare alwayes be-
fore his eyes; For they
shall bee delivered out of
sixe troubles, and in the
seaventh, no evils shall
touch them, in Famine, he
shall redeeme them from

Iob. 5.

Death, and in Warre, from the power of the sword, they shall come to the Grave in a full age, like as a shucke of Corne cometh in, in his season: They may for a time bee hungry, but they shall be filld, for God himselfe will feed them with blessings from aboue and from beneath. Even naturall reason will not suffer them to doubt, for he that giveth meate in due season, to Ants and Wormes of the Earth, will he suffer Man to famish, who night and day, serve and obey him, as CHRIST himselfe saith in MATTHEVV; Behold the Fowles of the heaven, for

Marb. 6.

for they sow not, neyther
reape nor cary into Barnes,
yet your heavenly Father
feedeth them, are yee not
much better then they;
This happines moved DA-
VID to invite us to serve
the Lord, saying; O feare
the Lord! yee that be his
Saints, for they that feare
the Lord lack nothing, the
Lyons doe lache and suffer
hunger, but they that seeke
the Lord, shall want no
manner of thing that is
good.

Psalm 34

The ungodly man, when
he is full of wealth dyeth
for hunger, and when they
sit even up to the lips in
water, yet they are slaine
with thirst, as the Poets

Psalms. 34

in times past, fabled of TANTALVS: But though many and great be the troubles of the Righteous, yet the Lord delivereth them out of all. For the eyes of the Lord is over the Righteous, and his Eare is open to theyr cry, but the Face of the Lord is against them that do evill, to cut off theyr Remembrance from the Eatth.

Revel. 21.

Who would be unwilling then, to suffer ignominies and scornings, rather then with the wicked, to injoy the pleasures of Sin for a season; God himselfe will wipe all teares from theyr eyes, hee will give them Ioyes for theyr Sorrows,

rowes, as hee sayth; Blessed are yee that now Weepe, for yee shall Rejoyce, troubles in this life, are badges of Gods Children, Whom the Lord loveth, hee chastiseth, and correcteth every Sonne that he chuseth with Patience; Therefore, possesse your Soules, and remember who it is, that sayd; You are not of the World, as I am not of the World, the world hateth you, because it hated mee first, if you were of the world, the world would love you.

*Prov. 3.**Luke, 21.**Iohn, 15.*

Oh, blessed Sufferings ! that makes us like to God himselfe, if wee had the Wisedome of SALOMON,

the Treasure of CROESVS,
and the long life of ME-
THYSALEM, and out of
the favour and love of
God, our Wisedome were
Foolishnesse, for to know
him, is perfect wisdome,
our Riches were drosse;
for riches will not avayle
in the day of Wrath, and
that life, so long and wic-
kedly led, no better, then
a man that dreames hee is
a King, honoured of all and
wanting nothing, when
waking, hee findes him-
selfe hated of all, and wan-
ting all things.

III.

*Of the Peace of a good
Conscience, and the
Ioyfull end of the God-
ly.*

SALOMON, having set
himselfe to behold
all things that were
under the Sun, & ha-
ving taken to himselfe, all
that could bee delightfull,
for what can he doe more
that commeth after the
King, at last concludeth;
That all the dayes of Man,
are sorrowes, and his tra-
vailes, grieve; therefore
sayth he; I hated life, for
all is Vanity and vexation

Eccles. 2.

Eccles. 11

of Spirit; and perceiving how apt men were, to follow what delights this world could afford them, scoffes at theyr folly, and by way of derision sayth: Rejoyce O young man in thy Youth, & let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes, yet would hee not let them goe on thus, but gives them an *item*, saying; But know, that for all these things, God will bring thee to Iudgement, for though, sayth hee: A Sinner doe evill an hundred times, and his dayes bee prolonged; yet surely

I know, that it shal be well
with them, that feare God.

These Caveats, the god-
ly man placeth before his
remembrance, least hee
should fall into errors, and
making his life of no value
to him, hee despiseth all
things, onely ayming at
that, may make him hap-
py, which is, a good Con-
science, for that will bring
him peace at the last; death
being to a godly man, the
ending of Sorrowes, and
the beginning of Ioyes; he
doth then begin to live
with God, when hee dyes
to the World, as it is sayd
in *Ecclesiastes*; Who so
feareth the Lord, it shall
goe well with him at the
last,

Eccles. 14.

last, and in the day of his Death, hee shall be blessed.

Revel. 14.

And St. Iohn, was commanded to Write: Blessed are the Dead, that dye in the Lord, even so sayth the Spirit; that they may rest from theyr labours, & their works follow them. How can that man bee discouraged; that heareth this of the Lord, in the houre of his Death, when he findeth himselfe hasting thither, where hee shall receive that, which he hath all his life-time desired.

And Saint AUGUSTINE, speaking of the Death of a Good man, sayth; He that desireth to bee dissolved, & be with *Christ*; dyeth not Patiently, but liveth Patiently,

ently, and dyeth delight-
somely, and it may be sayd;
That like a Swan, he dyeth
singing, yeilding the glory
to God which calleth him.
With what joy, doth that
Soule behold his end, who
hath all his Life-time pos-
sessed a good Conscience,
nothing fearefull, can pre-
sent it selfe before him, he
sees all his finnes, not of a
Crimson die, but White as
wooll, washed by the blood
of Christ; he beholds him,
not as his Iudge, but his
Saviour, and Mediatour,
his Iudge is his Brother,
God in Christ is become
his Father, hee hath no
debts to pay, *Christ Iesus*
on the Crosse hath Can-
celled

celled the hand writing that was against him, and hath not onely made him free, but also an heyre of the Kingdome of Heaven. The presence of Death, is not terrible to him, for he feareth not Death, because hee feared G O D, and hee that feareth him need feare none other: hee feareth not Death, because he feared Life, but feare of Death, are the effects of an evill Life; hee feareth not Death, because through all his life hee learned to dye, and prepared himselfe to dye; but a man prepared and provident, need not feare his Enemy; he feareth not Death, because so long

long as he lived, he sought
for those things that
might helpe him, that is,
for Vertues and good
Workes; hee feareth not
Death, because to a Righ-
teous man, Death is not
death, but a sleepe, it is not
Death, but an end of all la-
bours, it is not Death but
a way unto life, and a Lad-
der unto Paradice; for hee
knoweth, that Death hath
lost all the bitternesse of
Death, after it hath passed
through the veynes of
Life, and that it hath recei-
ved the sweetnesse of life:
hee feareth not the pre-
sence of Divels, because he
hath CHRIST his defen-
der and Captaine: he fea-
reth

reth not the horror of the grave, because he knoweth that his body is sowne a corruptible body, but shall rise againe, in incorruptible body, often boasting in the strength hee hath gained by *Christ*, saying with cheerefulnesse of spirit; O Death, where is thy sting? O Grave, where is thy victory? The strong man, death comes not upon him unawares; for hee hath layd up in store for himselfe a good foundation against this time, which was to come, that hee might lay hold on Eternall life.

2. Cor. 15.

1. Tim. 6.

Ephes. 5.

Even the brest-plate of righteousness, the shield of

of Faith, the Helmet of Salvation, and the Sword of the Spirit, having his loynes girt about with verity, and his feet shod with the preparation of the Gospell of Peace, what hope now hath his enemy of any advantage, though helped by the weakenesse of his owne flesh: Death was ever expected, and therefore provided for: he alwayes lived as in the presence of GOD, having a strict eye over all his actions, and though now Satan bend all his Forces against him, because hee hath but a small time, before his siege must bee ray-sed, and therefore presents
that

that before him which he dearest loued, his Wife, Children, Father, and Friends, with his whole Estate, Honour, Riches, Youth, Health, Strength, and Life it selfe, thereby thinking to shake his hold; for this subtill enemy knoweth, they are not lost without griefe, which are possessed with Love; yet fayles he of his purpose, for it is certaine, hee that in this life knoweth of fewest delights, least of all other, feareth Death, so he having never prized them otherwayes then they were in themselves, parteth from them with the lesse trouble, yet weake nature

nature struggling with him,
may a little dazle him,
but calling to minde the
Words of his Saviour,
who sayth: He that forsaketh
Father, Mother,
Wife, Children, house and
lands, for my sake, shall
receive an hundred fold,
hee gaines strength, and
with the greater joy his
Soule answers? Oh sweet
I E S U S! shall I not willingly
forgoe all these, who
for my sake, suffered the
Viols of thy Fathers wrath
due to me for sinne, to be
powred out upon thee, and
in thy body indured that,
which I deserved? It was
for my sake, thou wast
borne in a Stable, and layd
in

Mark. 10.

in a Cratch ; for me, thou
flying into Egypt , livedst
seaven yeares in banish-
ment ; for me, thou didst
fast, thou didst watch, thou
didst run hither & thither,
thou didst sweate Water
and Bloud , thou didst
Weepe , and thou didst
prove by experience, those
miseries which my sinnes
deserved ; and yet thou
wast without sinne , ney-
ther was there guile found
in thy mouth , neyther
hadst thou offended , but
wast offended ; for me, thou
wast taken , forsaken of
thine, denyed, sold, bea-
ten with fists , spet upon ,
mocked, whipped, crow-
ned with Thornes, reviled
with

with blasphemies, hanged
upon the Crosse, Dead, and
Buried, thou wert not
onely forsaken of all ex-
ternall things, but also of
the Divine comfort, as thy
owne Mouth testified,
when thou cryedst out,
My God, my God, why
hast thou forsaken mee; Oh
the height of Love! Oh
the depth of unmeasurable
humility! Oh the great-
nesse of Mercy! Oh the
bottomlesse Pit of incom-
prehensible Goodnes: Oh
Lord! if I be so greatly in-
debted to thee, because
thou hast redeemed mee,
what doe I not owe thee,
for the manner by which
thou hast redeemed mee:
thou

Math. 27.

thou hast redeemed mee
with most great dolours !
with contumelies, and ig-
nominies, not to be borne ;
insomuch, that thou wast
made a reproach of men,
and the scorne of the
whole world ; through
thy reproaches, thou hast
honoured me ; through thy
accusations, thou hast de-
fended me ; through thy
bloud, thou hast washed
me ; through thy death,
thou hast rayfed me ; and
through thy teares, thou
hast freed me, from ever-
lasting weeping and gna-
shing of teeth : thine
were the Wounds, that
healed my sores : thine
was the backe, that bare
my

my sorrowes ; thine was
the prize , that quit my
scores : thou assumedst my
flesh, to redeeme me here,
and thou raigest as
King, to crowne me here-
after. Thus by those mile-
rable Torments, thou didst
free me from all evil , and
shall I be unwilling to suf-
fer the deprivation of a lit-
tle happinesse, and the in-
during of a few paines to
come unto thee, who hast
thus dearly purchased me
for thy selfe : these Medi-
tations so ravished his
soule, that with Saint PAVL
he thinkes himselfe in the
third Heaven, hee hath
drunke so freely of the Ri-
ver of Paradise, one drop
of

of which is greater then the Ocean, which alone is able to quench the thirst of the whole World, that he loatheth these puddell Waters, accounting all things but drosse and dung in respect of *Christ*, all is to him in comparison, no more then the light of a Candle, is to the glorious beames of the Sunne, he is now so farre from esteeming eyther them, or life, that he desires to be dissolved and be with *Christ*, he longs for the day of his dissolution, life being to him a Prison, and with often groanes and sighes, cryeth, *Come Lord Iesus, come quickly* ; and with
Da.

DAVID hee sayth: O how
I long to appeare before
GOD. If life were offe-
red him, with all the plea-
sures thereof, hee would
despise it, for hee is fitted
for God, he is no man for
the World, his Soule hath
too exactly looked into
the worth of it, to be de-
ceived with all the glit-
tering shewes thereof, the
which hee findes to bee
vayne and fleeting, and
nothing permanent in this
Life.

E

IIII.

IIII.

Of the deferring of Repentance, how dangerous it is, and of the deceiveablenesse of worldly Pleasures.

HAVING now seen the quiet Happiness, and happy Blessednesse of the Godly, at the houre of his Death, mee thinkes it should incourage every man to prepare himselfe for his end; in the time of Prosperity, least when the time of changing shall come, they bee found naked and bare, and so lye open

open to all the assaults and batteries of Sathan, many there bee, to whom the Day of Iudgement seemes terrible, not remembring the day of theyr Death, which is the first Iudgement, the which whosoever passeth, on such the second shall have no power; as Saint Iohn sayth in the *Revelation*: The deferring of Repentance proves dangerous. Yet some irreligious man will say; When I am come to old Age, I will runne to the remedy of Repentance: Dare mans frailtie presume thus much of himselfe, seeing hee hath not one day of all his Life, in his

*Hebr. 5.**Eccles. 3.*

owne power; for though
God hath promised Par-
don to the Penitent; yet
he hath not promised to
morrow to a sinner: there-
fore, whilst it is called to
day, heare his voyce and
harden not your hearts,
least you enter into temp-
tation. Follow the coun-
sell of that Kingly Prea-
cher, make no tarrying to
turne unto the Lord; and
put not off from day to
day, for suddenly shall his
wrath come, and in the
time of vengeance, he shall
destroy thee: besides, there
is another evill; sinne ha-
ving no restraint, but free
liberty, to runne on in
his owne current; how
dange-

dangerous doth it proove,
and how hard is it to stop
the course thereof, being
once growne to a custome:
Is it not usually knowne,
that hee that driveth a
Nayle into a Post, fasteneth
it at the first stroke that he
giveth it, but more firme-
ly at the second stroke,
but so fast at the third,
that it can hardly bee pul-
led out againe; and the
oftner he striketh it, the
faster it sticketh, and is
pulled out againe, with
the greater difficulty: So
in every one of mans wic-
ked actions, vice is driven
deepely into their soules,
as if it were with a Mallet,
and there it sticketh so
fast,

Job. 1.

fast, that it can by no
meanes be pulled foorth,
but by the bitter teares of
Repentance, which are
feldome and very hardly
found; this same thing
our Saviour shewed in the
rayling of LAZARVS, be-
ing foure dayes dead;
whom he called foorth,
with groaning of spirit:
whereas he rayled others
that were dead, with farre
easier tokens of difficulty;
signifying to us thereby,
how great a myracle it is,
that God should convert
one buried in the custome
of sinning; yet, not confi-
dering these things, how
doth time passe on, and
what numberlesse sinnes
are

are committed, without feare to offend, or care to provoke him to anger; through whose Gates thou must enter, before whose feet thou must lye prostrate, will thou nill thou; whole mercy thou must sue and implore. Thou art plunged in the Gulfe of sinne, he onely must rayse thee? thou art wounded, he onely can heale thee? thou art sicke to the death, hee onely can give thee life? Oh then, feare to offend him! of whose helpe thou standest in need every moment, tremble to provoke him to anger, who hath for unrepentant sinners, prepared a deepe and

1/a. 30.

large pit, the Piller thereof is fire and much wood, the breath of the Lord, like a streame of brimstone doth kindle it; beware of going on in delights, without remembring your end, lest you be like the Fishes, that sports themselves so long in the delightfome streames of the River *Jordan*; that unawares they plunge themselves in *Mare mortuum*, from whence there is no Redemption; many are the baytes and snares, which are layd for man in this life, covered over with glittering wealth, and delightfome Pleasures, but bare these deceits, and cause them to

appeare

appeare in their own like-
nesse, and thou shalt finde
this World to bee a Cas-
ket of sorrowes and grie-
vances, a Schoole of Vani-
ty, a laborinth of Errors,
a dungeon of Darknesse,
a Market-place of Couso-
nages, a way beset with
Theeves, a ditch full of
mud, and a Sea continual-
ly tost and troubled with
stormes and Tempests :
what other thing is the
world, but a barren Land,
a field full of Thistles
and Weeds, a Wood full
of Thornes, a flourishing
Garden, but bringing forth
no fruit, a River of Teares,
a Fountaine of Cares, a
sweet poyson; A Tragedy
E s plea

pleasantly framed, a delightfull Phrenzie; the Worlds rest hath labour, the Security of it without ground, the feare of it is without cause, the Labour of it without fruit, the Teares without purpose, and the purposes without successe, the Hope of it is vayne, the joy feyned, and the Sorrow true, the Glory of this World, is but the singing of Syrens, sweet, but a deadly Potion, a Viper, artificially painted without, but within full of venemous poyson: If the World fawne upon thee, it doth it that it may deceive thee; if it Exalt thee, it doth it that thy fall
may

may bee the greater; if it
make thee merry, it doth
it that it afterwards with
sorrow may breake thy
heart; it giveth all her
goods with a mixture of
incomparable heavinesse
and griefes, and that with
the greatest usurie: if a
Sonne bee borne to thee
and soone after dye, thy
sorrow will be seaven fold
greater then was thy Ioy,
the thing lost, more afflic-
teth, then found joyeth;
Sicknesse more excrucia-
teth, then Health glad-
deth; Injury more tormen-
teth, then Honour conten-
teth; to conclude, what
good things are found in
the World, which are not
conn-

counterfeit, and what evil which a e not so indeed; if these things be so indeed as they are, wherefore should man desire to stay any longer in this land of *Egypt* to gather stubble, who would not flye out of this *Babylon*, who would not desire to be delivered from this fire of *Sedome* and *Gomorrhah*: seeing therefore, that the World is beset with so many snares, and that so many downfalls and break-neckes are in the way, and the flame of Vices doe so burne us, who at any time can bee secure and safe, as the Wise man sayth; Can a man take fire in his bosom

some, and his cloathes not
be burnt, or can a man goe
upon Coales, and his feet
not burnt; he that toucheth
Pitch, shall be defiled with
the same; estrange then
thy minde from these ycie
Vanities; listen and thou
shalt heare **CHRIST**, who
seeth the danger thou art
falling into, calling unto
thee, that hee may teach
thee a way to prevent thy
hurt, and saying; Behold,
I stand at the doore and
knocke; runne and open
to this Physitian of thy
Soule. Orefuse him not,
neyther delay his entrance,
for thou art sicke, and he
will give thee to drinke of
the water of Life; neyther
for

Eccles. 13.

for money, nor by measure, but freely, and taking thy fill, without limitation, and freely too, being of his owne Grace and Mercy.

Can you then, knowing to whom you are to open, stand with delayes; as I cannot yet, I will anon, but this I cannot yet, I will anon; is deferred so long, that this heavenly ghest goeth away without a Lodging; by reason of which, he will hardly bee brought againe, without many teares: Oh then I be ready at the first knock to open; I meane the first good motion, so shall you receive a ghest, whose compa-

company is sweeter, then
the honey and the honey
Combe: Oh heart! more
hard then stone, that can
refuse him; if considered
who it is, it is CHRIST,
the well-beloved Sonne of
his Father, it is hee, in
whom, God the Father is
so well pleased, that all thy
sinnes are forgiven, being
covered with the robe of
his Righteousnesse; it is
he, that suffered Rebukes,
Buffetings, Scornings, Spit-
tings on, and at the last,
death; I, and that, the most
cursted death, even the
death of the Crosse, as it
is written: Cursed are eve-
ry one that hang on a Tree.

Galas. 3.

These things being so,
have

have you not hearts harder
then an Adamant, thus to
oppose his entrance : Oh
doe not deferre this pur-
chase to the time to come,
for one minute of this time
(which now vainely fly-
deth from thee) is more
precious, then the Treasure
of the whole world.

Math. 13.

Belike unto a wise Mar-
chant, that having found
a precious Pearle, goes
and sels all he hath to pur-
chase it; what thing more
precious then the Sonne of
God, which heere offereth
himselfe unto thee? why
art thou so slacke in giving
him entertainment, thin-
kest thou him not worthy,
because thou beholdest
him

him in his Humility, poore
and despised, or doth thy
flesh puffe thee up with a
conceit beyond thy me-
rites, if it doe, cast thy
eyes upon thy selfe, and
consider what thou wast
before thou wast borne,
what thou art now, being
borne, and what thou shalt
bee after Death: before
thou wast borne, thou wast
filthy and obseane mat-
ter, not worthy to be na-
med; now thou art dung,
covered over with snow,
and a while after thou
shalt be meat for Wormes:
why then, shouldest thou
bee proud, seeing thy Na-
tivity is sinne, thy Life mi-
sery, and thy End putrifac-
tion

tion and corruption.

Semel.

Having considered thus with thy selfe, tell mee if thou hast not the greater reason to open with the more celerity, hee of himselfe, being willing to passe by these thy Infirmities, wouldest thou not account that man most heathenish, who having a Friend, that had indured seaven yeares imprisonment, to keepe him from that bondage, & at the last payed his Ransome, at so deare a rate, as thereby his estate were for ever ruined, otherwise hee himselfe to indure perpetuall Slavery: if this man, I say, should come and knocke
at

at the doore of his Friend,
desiring admittance, and
acquainting him, with
who it was, and hee for
this his love, should seeme
not to know him, but bid
him be gone and barre the
doore against him; I know
thou wouldest account
him most inhumane and *1/a. 53.*
ungratefull, and yet how
farre short comes this of
CHRIST'S love and boua-
ty to thee, for the cha-
stisement of thy Peace,
was layd upon him, and
with his stripes thou wast
healed.

O wretched Soule ! to
loose such a Friend, Oh un-
happie man ! by this op-
position, to deprive thy
selfe

selfe of all Happines: for
what greater Happinesse
canst thou have, then to
enjoy that Fatherly provi-
dence by which God pre-
serveth his, what swee-
ter Delights, then the Di-
vine Grace, the Light of
wisdomes, the consolations
of the holy Ghost, the Joy
and Peace of a good Con-
science, the good event of
Hope, the true liberty of
the Soule, the inward
peace of the Heart, to bee
heard in Prayer, to be hel-
ped in Tribulations, to be
provided for temporall ne-
cessities, and to bee ayded
and to taste of Heav-
ly Comforts in death:
whilst I seriously me-
ditate

ditate upon these things,
my Soule is as in a Rapture,
me thinkes I see CHRIST
IESVS comming in the
Clouds, with thousand of
Angels about him, the
Heavens and Earth flying
away at his presence, mil-
lions of damned Soules,
yelling and crying to the
Rocks and Mountaines, to
fall upon them, and to co-
vert them, from the fierce-
nesse of his sight; The Di-
vels quaking and trembling
expecting the denouncing
of their Torments; and
the Ioyes the Godly have
at that houre: For as it is a
day of horror and terror to
the Wicked, so is it a day
of joy and gladnesse to the
godly;

godly ; for as the body of the one rests in the earth, without taste of those miseries it hath deserved; even so the Righteous, by this sleepe of Death, is deprived of this blessednesse in their body, untill corruption hath put on incorruption, and mortality hath put on immortality; and that they are wakened by the sound of the Trumpet; which summoneth them to appeare before CHRIST; when then their soules become againe reunited to their bodyes, and both with Ioy, beholds the face of God, not as their Iudge, for he is their Brother; and therefore
can

can expect from him, nothing but mercy; he hath purchased them for himselfe, with no meaner a price, then his owne precious bloud; and therefore, must needs bee to him acceptable, this is theyr yeare of *Jubilee*, this is the Marriage of the Lambe, with him they enter, and he is theyr God, and they are his Sonnes; they now behold his face, and his Name is in theyr foreheads; They now, receive the fulnesse of theyr loy, they now, possesse that happinesse theyr Soules thirsted for; they now, injoy the reward of all theyr labours: this blessednesse
truly

Revel. 21.

Revel. 22.

Cant. 21

truly considered on; affordeth more pleasures than the tongue of Man can utter, or his Soule remayning in the Prison of his flesh, is able to receive, without crying out with the Spouse in the Canticles: I am sicke of Love. It is no marvell, that the Church cryeth; Come Lord I ~~us~~ vs, come quickly: for in this his coming, consisteth all happinesse. Here is the finall end of all miseries and finnes; it onely, prooveth the waters of *Mara* to the ungodly; it is terrible to none, but to the unrepentant, even they who had their eyes sealed from beholding any other
happi-

Happines, then what tended to their pleasures; They which tooke to them the Timbrell and the Harp, and rejoyced in the sound of the Organs, they spend theyr dayes in wealth, and were of them that sayd: Speake no more to us in the name of the Lord; they sayd to God, depart from us, for wee desire not the knowledge of thy wayes. What is the Almighty, that we should serve him? and what profit shall wee haue, if we pray unto him? Now alas! but too late, they see theyr owne follyes; now without hope of redresse, they behold theyr owne miseries; no marvell,
F though

though the mentioning of the day of Iudgement, be terrible to such a man; who by his wickednesse, deprives himfelfe of all those Blessedneses; for ill will it prove, if the day of Death, be not alwayes in his remembrance; which is the first iudgement, and wherein he must stand eyther convicted, or acquitted; eyther condemned for his bad workes, or justified for his good, whercof he can have little hope, unlesse hee meet his Iudge in the way, and make his peace with him, whilst he may be found; yet, there is time to furnish thy lamp with Oyle, yet the Gates
of

of Mercy are not shut, yet thou mayest so cry, as thou mayest bee satisfied with this gracious answer; *Come yee blessed of my Father*; Whereas, if thou deferre thy Repentance from time to time, putting farre from thee the evill day, if thou doe not expect the coming of thy Lord, but become drunken, and fall to smiting thy fellow Servants, if thou hide thy Talent in the Earth, which God in his goodnesse hath bestowed on thee to better uses: Thy Lord will come when he is not looked for, and in a time when thou art not aware of, and cast thee into utter Darknesse,

Math. 21.

where shall bee wayling
and gnashing of Teeth, gi-
ving thee a just hyre for
thy carelesse security: It is
not thy pleasures, that can
deferre thy calamities; it is
not the inlarging thy
Barnes, that can resist thy
misery; the greatnesse of
Friends will not availe; thy
Iudge is blinde to Bribery,
and deafe to all but Iustice,
if his wrath be not appea-
sed before he come to give
sentence, it will then be
too late to expect mercy.

V.

*Comforts for the weake
Christian ; and to
beware of Backe-
siding.*

OVR most subtle
malicious Enemy
retayning still the
hatred hee bare
our first Parents at the be-
ginning, seeketh to bring
us into everlasting Perditi-
on, and so to gaine us to
himselfe by one meanes or
other ; to a man nouzeled
in Sinne, hee useth no o-
ther wayes, then the lul-
ling him still the faster

Prov. 9.

asleepe in worldly pleasures; the Miser he perswadeth still to covet Riches, thereby making his Gold his God; by which meanes hee filleth up the measure of Wrath against the day of Iudgement: the Adulterer hee draweth on more easily, by the delightfomnesse of the sinne, telling him that stolne bread is sweet, and hid waters pleasant: the Proud man, hee hath hud-wincked, not to thinke of time, but to account all lost, but what is spent in decking and setting himselfe foorth in the Divels Feathers: Thus all sinnes he lessens, that so he may cause man to defer his

his repentance till the last,
then the which, there is
nothing more dangerous :
but when he meets a child
in religion, who is glad to
suck milke from the sweet
paps of Gods word, him he
so tofseth & shaketh, with
telling him of his owne
unworthines, and the seve-
rity of Gods Iustice, that
the poore Soule is ready
to leave his hold and to fall
into desperation, not da-
ring scarce to looke up to
Gods Mercy ; but if his
weaknes become strength
and he be rayfed by Faith,
then hee strives to cause
him to become weary and
backward in well doing,

Therefore, thou O man !

F 4

that

that wouldest doe the good thou doest not, but through the deceiveablenesse of thy flesh standeth loytering, and with SALOMONS fluggard cryeth; Yet a little sleepe, a little slumber; a wake and behold CHRIST comming in the Clouds. Stand up and gird thy selfe like a man, lift up thy eye of Faith and behold thy Saviour, whose merits plead for thee? See him dying for thee, and thereby paying thy debts? See thy Iudge a just one, and therefore will not require that againe, which Christ hath already satisfied, hee hath beheld the thoughts of thine heart, and found thy desires,

desires, are to serve him concerning the inward Man, and though thou didst fall into sinnes most offensive to the eyes of his Divine Maiesty, yet hee knowes, that the evill thou didst hate, that thou didst: But it was a Law in thy Members that ledde thee captive to the Law of sin: then if as a Captive forc't, it was no longer thou, but sinne that dwelled in thee.

Rom. 7.

Let the remembrances of these Mercies, waken thy Soule from the drow-sinesse of Sinne, and remember who hath sayd: Awake, thou that sleepest and arise from the Dead, and CHRIST shall give thee

Ephes. 5.

*Math. 20.**Iohn. 11.**Iohn. 20.**Math. 7.*

thee light? Hee calleth thee? Hee biddeth thee awake, let not these sweet calles, strike thee dead, as his presence did the Keepers, who became astonished, and were as dead men; but rather let that voyce bee of as great power to thee, as it was to LAZARUS; not onely to rayse thee from the sleepe, but also from the death of Sin. And bee as ready to entertaine this love as THOMAS was, who no sooner touched his Saviour, but cryed out: My Lord, and my God: Neyther deceive thy selfe, with a soothing conceit of what is not in thee; For, the Tree is knowne

knowne by the fruit; for
men cannot gather Grapes
of Thornes, nor Figs of
Thistles: A good man, out
of the good Treasure of
his Heart, bringeth forth
good things, and an evill
man, out of the evill Trea-
sure of his heart, bringeth
forth evill things; so that
howsoever thou mayst
seeme to the World, yet as
a shadow doth alwayes
follow the body, so feare
and desperation will at
all times, and in all places,
wayte upon an evill Con-
science.

Math. 7.

Let not thy Faith be as
a House built upon the
Sands, which will shake
with every blast of Temp-
tations,

tations, or Afflictions, but found it upon the Rocke CHRIST IESVS ; against which, whatsoever bea-terh shall returne with a greater repulse to it selfe ; as not being able to move it ; and having once at-tayned this perfection, take heed of recoyling, for CHRIST sayth ; He that layeth hand upon the Plough and looketh backe, is not meet for the Kingdome of Heaven.

Luke. 9.

What though the way to Heaven be narrow, and full of Difficulties ? Wilt thou not therefore, bee- ing entred, perseuere ? Who would wish or de- sire to walke in a way strowed.

strowed with Roses, and
planted with divers fra-
grant Flowers, if the
assured end of it be death;
and who would refuse a
rough and difficult path,
that leadeth unto life; is it
not commonly seene, that
many men to attaine to
Preferment, run into most
apparent dangers, and
hazard the losse of theyr
life; (nay I know thou
wouldest doe it thy selfe)
and shall it bee trouble-
some and grievous to thee,
to doe that for thy Soule,
which thou refuseth not
to doe for thy Body? Shall
it seeme a great thing un-
to thee, to suffer a little
trouble heere, that here-
after

after thou mayst escape eternall torment? What would not the rich covetous man buried in Hell, willingly doe, if he might have licence to come into the World againe, that he might amend his errors? Is it meet that thou shouldest doe lesse now, then he would doe; seeing, that if thou dost persever in thy wickednesse, the same torments remaine for thee.

He that runneth a Race leaveth not till hee come to the Gole; So run as you may obtaine: Remember Lots Wife, who looking backe became a Pillar of Salt; so take heed, lest thou by looking backe upon the
vani-

vanities of this life, forget the care of thy Soule, commanded thee by God; & so of his child, become not a Piller of Salt, but a child of Perdition; a man having much riches, is still covetous of more, and what wealth to be compared to the Soule? A thing so great in it selfe; that what gayneth hee, that getteth the whole world, and looseth his Soule; even as great a purchase, as hee, who having with much Labour and great charge, obtayned a precious lewell, straight giueth it for a trifle.

Nay, were it so, it were the lesse, for that were but
the

2. Cor. 4.

the undoing of the body,
this the losse of the Soule;
that friends againe may
rayse, this is a losse irre-
coverable : Wherefore,
thinke no paynes wearis-
some; no labours irksome,
nor any troubles grievous,
to attaine true happinesse;
For our light afflictions,
which is but for a moment,
worketh for us a farre
more exceeding & eternall
weight of Glory, while
we looke not at the things
which are seene, but at
the things which are not
seene ; for the things
which are seene, are Tem-
porall, but the things
which are not seene, are
Eternall : wherefore set-
ting

ting all hinderances apart,
with cheerefulnesse of
spirit, take up the Crosse
of CHRIST, and incou-
rage thy feeble spirit,
with the saying of the
Apostle PAUL: The trou-
bles of this Life, are not
comparable to the joyes
that shall bee heereafter:
having therefore these
promises, cleanse your
selues from all filthinesse of
the flesh and spirit, per-
fecting Holinesse in
the feare of
GOD.

2. Cor. 6.

VI.

*That Man ought to bee
wonne to follow Godli-
nesse, in respect of the
Eternall Happinesse.*

Deut. 30.

HAVING now set
before thee, Life
and good, Death
and evill: I de-
fire thee, to choose Life,
that both thou and thy
seed mayest live, for having
beheld, the deceiveablenes
of worldly pleasures, and
how this momentany feli-
city is attended on, by sor-
row and her Confederates,
me thinks thou shouldest
be

be weary of this house of Clay, scituated in a Wilderness of miseries, which hourly produceth Monsters, that ravenously seeketh to prey on thy destruction: and withdrawing thy mind from these fleeting delights, elevate thy thoughts to Heaven, and contemplate with thy selfe, of those Coelestiall pleasures; note the beauty of the place, the gloriousnesse of the company, and the durablenesse of that Happinesse, which is Eternity; for the beautie of this place, this Heavenly *Ierusalem*, looke into the *Revelation*, and thou shalt finde; It hath the glory

Revel. 21.

Revel. 15

glory of GOD, the light thereof to be like a Iasper stone, cleere as Chryftall; glorious must it needs bee, when the Wall is of Iasper, and the City of pure gold, cleare like glasse, and the Foundations of the Wall garnished with all manner of precious stones; the twelve Gates were twelve Pearles; every severall gate, was of one pearle; for the company, there are Angels, and Martyrs, with the foure and twenty Elders, that offer up golden Vials full of odours, which are the Prayers of Saints; but, which is chiefe of all delights, there will be GOD himselfe,

himselfe who will bee a
Looking-Glasse to the
eyes of his Elect, Musicke
to theyr eares, Nectar and
Ambrosia to their Palates,
odoriferous Balsamum to
theyr Smelling ; There
thou shalt see, the variety
and beauty of the seasons,
the pleasantnesse of the
Spring, the brightnesse of
Summer, the fruitfulnessse
of Autumne, and the qui-
et of Winter, and there
shall bee whatsoever may
delight thy senses, and e-
very faculty of thy Soule ;
there will be, the fulnesse of
light to thy understanding,
the aboundance of Peace
to thy will, and the conti-
nuance of Eternity to
thy

thy memory ; there, the
Wisedome of SALOMON,
shall seeme ignorance ;
there, the beauty of A B-
SASOM shall seeme defor-
mity ; there, the strength
of SAMPSON , shall
seeme weakenesse ; there,
the long life of METHV-
SALEM , shall seeme a
span ; there, the Riches of
CRÆSVS , shall seeme
drosse: for there, thou
mayst worthily call the
treasures of all Emperors
and Kings, starke poverty
and beggery.

These things beeing
thus ? Why shouldest thou
O man ! delight to begge,
and live of Almes, when
thou shalt finde such a
boundance

boundance in Heaven,
looke upon thy selfe and
consider, how the Lord
hath bestowed upon thee
a countenance of Majesty,
with thy face erected to-
wards Heaven, and thy
eye-lids to move upwards,
thereby to teach thee, that
thou wert not formed, to
spend thy dayes in the moi-
ling cares of this trouble-
some world, but to aspire
to that true Happines, that
maketh all the other Mife-
ry.

Marke the Sea-mans
Needle, whose nature of
that Iron is, that in what
part it hath touched the
Loadstone, that part al-
wayes looketh towards
the

the North, and remaineth unsettled, till it hath found the Pole: even so hath God created Man, and hath infused into him a naturall inclination and readinesse, that hee should alwayes looke to his Maker, as to the Pole and onely true happines.

When the Children of *Israel* in the Wildernesse, were stung by fiery Serpents, none could live, but those, that looked up to that brazen Serpent, which Moses erected; so no man beeing stung by those fiery Serpents of sin, can live; but those, that by the eye of Faith looke up to **CHRIST IESVS**, behol-

beholding him, dying upon the Croſſe, and applying his death and merits, to their otherwise deadly-wounded Soule, whereby that Ulcer is cured and they assured of life.

After ADAM had sinned in eating the forbidden fruit, GOD sent him to Till the Earth, out of which he was taken; but the soule of man was infused into him by the breath of God; let therefore the cogitations of thy heart and Soule bee turned towards him, from whence it had the beeing, seeing, as sayth Saint AVGVSTINE: There is nothing more blessed, than
G this

*Gen. 3.**Gen. 2.*

this life, where there is no feare of Poverty, no infirmity of Sicknesse, no deceipts of the Divell, neyther Death of body or Soule, but a pleasant life through the giift of Immortality, then there shall be no mischiefes, no discords, but all agreement; because there shall be one concord of all the Saints, peace and joy imbrace all things.

What is it, that thou canst desire heere upon Earth, that thou shalt not there freely possesse? If thou desirest pleasures, lift up thy heart and see how delightfull that Good is, that contayneth in it, the
delight

delight and pleasure of all
good things? If this life
created doth please thee,
how much more shall that
life please thee, which
hath created all things?
If health given make thee
merry, how much more
shall he make thee merry,
that giveth all health? If
the knowledge of the
Creatures bee sweet, how
much more sweeter shall
the Creator himselfe be?
If beauty bee acceptable
unto thee, it is he, whose
beauty, the Sunne and
Moone admire; the glory
of which, was so great,
that when **M O S E S** went
up to the Mount, though
he saw but the hinder part

1. Cor. 2.

thereof, his Face became so bright and shining, that the Israelites could not behold him; what should I stand longer to set forth the beauty of that, which if I had the tongue of Men and Angels, I could not doe; for as the Apostle sayth; Eye hath not seene, Eare hath not heard, neyther hath it entred into the heart of Man, the things which God hath prepared for them that love him.

Wilt thou then choose with the Prodigall Sonne, to eat Huskes with the Swine, rather than to returne home to thy Heavenly Father, will not all these

these delights move thee,
nor caule thee to desire it;
it may bee thou art time-
rous, knowing thy owne
unworthinesse; but bee in-
couraged by the words of
thy Saviour, who seeing
thy faint heartednesse,
sayth: Feare not little
flocke, for it is your fathers
pleasure to give you a
Kingdome. Thou art one
of the flocke, and this
Kingdome is prepared for
thee; why dost thou not
long to take possession of
thy owne, purchased for
thee by CHRIST, who
though hee be thy Elder
brother; yet thou shalt
bee co-heyre with him,
whose love, thou mayst

Luke. 15.

see expressed, by his infinite care; for in his Prayer to his Father for his Disciples; he remembered thee, when he sayd, I pray not for these alone, but for those that shall beleeve on me, that they may all be one as thou Father art in me, and I in thee, and the glory which thou hast given mee, I have given them, that they may bee one even as wee are one, I will also, that those thou hast given mee, bee with me.

Canst thou now have any doubts or waverings in thy Mind? Repayre unto him, and in true humility of Soule confesse thy

John. 17.

thy selfe unto him , and
say ; Father I have sinned
against Heaven and against
thee , and I am no more
worthy to bee called thy
Sonne : This done, doubt
not but hee will imbrace
thee in the Armes of his
Mercy, the Ring and Robe
shall be brought, and the
fatted Calfe shall be kild :
for there is more joy in
Heaven , over one sinner
that repenteth , than of
ninety and nine just per-
sons : It is a place prepa-
red for thee , before the
Foundation of the World
were layd. O happy Soule!
that art made possessor of
this blessednesse ! How art
thou able to behold any

thing in this life, with true contentment, having seriously beheld this; though thou didst dayly suffer torments, if for a long time thou didst indure Hell it selfe, so that at the length thou mightest see **CHRIST** in his glory, and injoy this blessednesse, and haue society with the Saints; were it not worthy all Sufferings? All Bitternes? and all Crosses, that thou mightest be partaker of all this good. At last, what though the world account not of thee, but deride thee for thy vertuous living? Remember **ELIZEVS** the Prophet of the Lord, who
was

was mocked and called *Bald-head*, in contempt; Resolve with thy selfe, no sooner to enter into the path of Godlinesse, but such is the maliciousnesse of thy Mortall Enemie, that hee will set his members in the way against thee; that if it bee possible, they may hinder thy proceedings, and turne thee backe againe into the broad way of Errors, that leadeh to destruction.

No sooner did *SAVL* Prophecie, but the wicked and the men of *BELIAL*, had him in derision, who better affected, then *PAVL* the Apostle, whilst he remayned a Persecutor of

G. 5 CHRIST

CHRIST in his members, and carried with him the authority of the High Priests, to strengthen his proceedings; but no sooner was he converted, but how many enemies had he, which streight sought his destruction, hayling him to Prisons, to Scourging, and to Stonings to death. Yet so farre were they from being disheartened by this, as that they reioyced that they were counted worthy to suffer for the name of CHRIST.

When we enter into Baptisme, we professe to become CHRISTs souldiers, and to fight vnder his banner; and is it the part of a Souldier

Souldier, to flye at the first onfet, he that indureth to the end, gaineth not onely the honour, but thereward; nay, the fiercer the assault is, the more we ought to oppose our selues against it, and though through the roughnes of the incounter, we may thinke we haue the worst, yet if with patience wee strue to perseuer, our Capitaine CHRIST IESVS will be at hand to helpe vs, for carefull is he of his owne, as his owne mouth testifieth; when he saith, to his Father, All thou hast giuen me, I haue kept, and none of them is lost. Let all these proofes arme thy minde

minde, to be resolute in going on in goodnes, till thou attaine the end where thou shalt gaine the reward of thy abours, and take with thee, the Counsell of the Philosopher HERMES, who sayth, It is better, to suffer shame for vertuous dealing, then to win honour by vicious living.

When SALOMON had builded the Temple and sanctified it, none might enter into *Sanctum Sanctorum*, the holiest of all, but the Priest onely. So none can enter into this Kingdome, which is the true *Sanctum Sanctorum*; but those who haue by a Religious course of life,
put

put off the vanities of this world, and cloathed themselves with the Robe of **CHRISTS** Righteousnesse; whereby they are Consecrated & made fit to enter.

When the **Children** of *Israell* were in the Wilderness, they were commanded every day to gather Manna, but on the Sabbath they that went to gather, found none, for that they were on the **E-**ven to provide for that day: so sayle not thou e-uery day of thy life, to gather this Manna, the food of thy soule, and to lay vp in store against this day of thy rest, least when thou hopest to find, thou become
frustrate

frustrate, and so thy soule
starue with want thereof,
feede not thy selfe with
hopes of entertainment,
vnlesse thou haue furni-
shed thy selfe with the
wedding garment, neither
thinke to passe with one
that is counterfeit, though
neuer so neare the colour;
for if it be not found the
right one, thou shalt be ta-
ken and bound hand
and foot, and cast into
utter darkenesse; therefore
it is that the Apostle sayth,
Examine your selves whi-
ther yee be in the Faith,
prove your selve.

2. Cor. 13.

There are many, nay most
that vnderstanding the
infinitnesse of the happi-
nes

nes of this place, that with
BALAAM will desire to
dye the death of the Righteous, but they will not
liue the life of the Righteous: because they exempt
themselves from many
things, in the which the
wicked place theyr whole
felicity, they accounting
this world theyr Heauen,
shall therefore finde none
other hereafter, as in the
parable, *Abraham* sayd to
the rich man in Hell; Son
remember that thou in thy
life-time, received thy
good things; they were
his, because in them consisted
all his happines: therefore
possessing of them
here, he could not expect

Numb. 33

a future: For as the Apostle saith, Be not deceiued, God is not mocked, for what a man soweth, that shall he reape; for he that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit, reape life euerlasting. For true blessednes, consisteth not in meat or drink, or in richnesse of apparell, but in Righteousnes and Peace, and Ioy in the Holy Ghost.

A man who hath beene long kept from his father and mother, wife or children, by imprisonment, being once at liberty, and entered on his iourney toward
them

thē, regardeth not neither
the length of the way, the
wearisomnes of his owne
steps, nor the dangerousnes
of the places he is to passe,
but goeth on with cheare-
fulnesse and longings, till
he attaine the end, and as
a spurre to whet on his
speed, placeth before the
eye of his remembrance
the sweete content hee
shall finde at meeting, can
these earthly delights
cause a man to vndergoe so
many difficulties, and shall
not the delights which
God hath prepared for his
and whereof I haue giuen
thee a glimpse, cause thee
with much more feruen-
cie, to long to attaine to
this

this place of happinesse,
and setting a part all hin-
derances whatsoever, fix
thy eye of Faith vpon
those vnspeakeable plea-
sures which thy soule shall
then gayne, & in Ioy when
thou shalt meete with God
thy Father, Christ Iesus
thy Brother and Sauour,
who hath by the infinite-
nes of his love espoused
thee vnto himselfe; and
made the possessor of Hea-
uen, where thou shalt as
sayth Saint AVGVST. im-
brace a certaine imbracing
aboue all imbracings.

Thou shalt find a sweet-
nes aboue all sweetnesse,
thou shalt see a light aboue
all lights, thou shalt smell
a favor

a fauour aboue all favours,
most delectable, thou shalt
heare a voyce aboue all
voyces for rarenes, for that
voyce doth sound where
no ayre doth moue it, this
light doth shine, where no
place doth receiue it,
this fauour doth smell
where no blast doth carry
it, and this imbrace is there
touchèd, where it is not
fundred; to conclude if
thou desirest to inioy all
blessednesse, and to escape
all kinde of punishments,
tribulations, and miseries,
there thou shalt find liber-
tie & freedome from them
all. The God of our Lord
I E S V S C H R I S T, the
Father of Glory, give vn-
to

to vs, the spirit of wisdom
& knowledge of him, that
the eyes of our vnde stan-
ding being inlightned, we
may know, what is the
hope of his calling, and
what the Riches of
the Glory of the
inheritance of
his Saints,
Amen.

OF



Of our losse by ADAM, and our
 gayne by CHRIST; The first ~~A-~~
~~dam~~ was made a living Soule, the
 second ~~Adam~~ a quickning Spirit;
 For as in ADAM we all dye, so in
 CHRIST, shall all be made alive.
 1. Corinth. 15.



OD by his Wisedome,
 and all-seeing Pow'r
 Ordained Man
 unto Eternitie,
 Satan through malice,
 turnes that sweet to sowre,
 Man eating the forbidden Fruit
 must Die :

No remedy was left
to scape this Curse,
The sore still looked on
became the worse.

He out of that delight some
place is throwne
To travell in the World
with woe distrest,
Through all his life
a Pilgrim he is knowne,
With Cares and Sorrowes,
and with griefes opprest:
The more he lookes
into his wretched state,
The more he rues his fact
but all too late.

Where.

Whereas he was
created King of all
The Creatures
God on Earth treated bad,
His Glory bated is
by this his Fall,
No creature now on Earth
remaines so bad:
The sencelesse Beast
the sence of this hath found,
And having Man possest
with death doth wound.

The Earth disdaines
to yeeld to him her strength
But pricking 7 hornes
and Brambles forth doth send,
Till with his sweat
and labours she at length
Onely

Onely for sustenance
some food doth lend :
Thus he that was
a heavenly Creature form'd,
By disobedience
to a wretch is turn'd.

Of all the Trees
that in the Garden grew,
He onely was forbidden
that alone,
His Wife from that obedience
soone him drew,
And taste thereof
he did although but one :
O wretched man !
what hast thou lost hereby
Wicked woman
to cause thy husband dye.
'Tis

Alas ! how many are
 the snares and bayts,
 Which Sathan layes,
 our poore soules to betray,
 HIENA like,
 he murthers by deceites,
 Through false delights
 to cause us misse our way,
 His Mermaides Songs
 are onely sweet in sound,
 Approach them not,
 lest Death thy life doth wound.

Therefore the safest way
 vnto our blisse,
 Is meditation
 of our certaine Death
 And though we tread
 the steps of carefualnesse,
 K And

And all our life
in sorrow draw our breath,
The guerdon of our paines
our CHRIST will give
In causing vs
eternally to live.

Thus by a godly
and an upright life,
Man of a deadly foe
may make a friend
And by a wise provision
stint that strife,
Which Sathan laid
to bring vs to our end:
And though our flesh
prove false, our God is Iust,
By death our soule
gaines beaven, our body dust.

Be

Be ever vigilant
in all thy wayes,
And alwayes live
as in the sight of God,
Performe good actions
and vse no delays,
Then feare not Death
it brings with it no rod:
With care attend
that sure vncertainty,
And live, as euery howre
thou shouldest dye.

This watchfull care
wounds Sathan in the head,
For hee that thinkes of Death
doth shun all Sinne,
By thought of this
man to the world proves dead.

He counts all drosse
and only CHRIST would win:
No earthly loyes
can cause him life to love,
His Soule is fixt
and nothing can him move.

Thus each weake Christian
may this tyrant foyle,
For by CHRIST'S Death
man armed is with strength,
Though in this Combate
he a while may toyle,
But Faith in CHRIST,
gives victory at length;
And with a courage bold,
man now may cry
Death where's thy sting?
Grave where's thy victory?
What

What though we dye,
as dye we surely must,
Yet by this death,
we now are gainers made.
For when our bodyes
are consum'd by dust,
We shall be rais'd,
from that Eternall shade :
Our mortall bodyes,
shall immortall be,
And with our Soules,
injoy Eternitie.

Our troubles in this life,
now changed are ;
From tokens of his wrath,
unto his love.
For though a while
upon the Earth we share ;
Of

Of griefes and troubles,
yet when God above:
Shall by death call vs
from the vaile of sinne,
Wee shall inioy
Eternall blisse with him.

Where all teares shall
be wiped from our eyes,
All griefes and sorrowes
then shall ended be,
We shall be freed
from all clamorous cries,
No discontents nor troubles
shall wee see:
But Peace, and Ioyes
and comforts shall be found,
And alwayes in our eares
a heavenly sound.

Our Sences shall partake
all of this Blisse,
Our Eyes shall evermore
behold our King,
Our Hearing heavenly mus^{ic}
shall possess,
Our Tongues shall evermore
his Praises sing:
Thus Smell, and Taste,
thus hands, and eares, and sight,
Shall evermore inioy
a full delight.

Vnto this Happinesse
and place of Ioy,
In thy good time
sweet Saviour Christ vs bring,
Where being freed
from Sorrowes and annoy,
VVe

Wee evermore
thy blessed Praise may sing :
Where we shall never cease
but Night and Day,
V. Sing Praise and Glory,
unto Thee alway.

FINIS.
